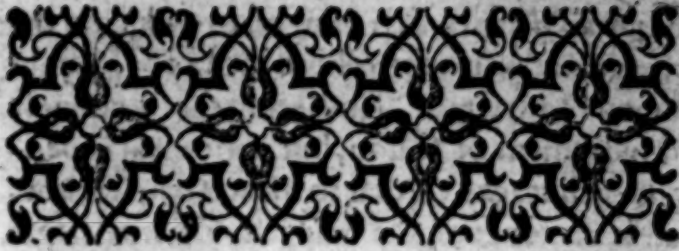


A
*Preparation into
the waye of lyfe, vvith a
direction into the right
vse of the Lords
Supper:*

Gathered by VVilliam Hop-
kinson, Preacher of the
worde of God.

Printed at Lon-
don, by Robert Walde-
graue, for Iohn Harrison the
yonger, and Thomas
Manne.

1581.



To the right Honorable
Syr Henry Sidney, Lorde President of
her Maiesties Counsel in the Marches
of VVales, Knight of the moste noble
order of the Garter, and of her
Maiesties most honorable
priuie Counsell:
VV. H. wisheth plentie of those blessings
which haue promises of this life
and the life to come.



Being that it is the duetie of e-
uery true Christian (Right
Honorable) from the highest
to the lowest, according to
the measure of the grace that
he hath receyued of the Lord,
to reache out him selfe vvith
continuall attendance to profite euery his selowe
neighbour, especially in the charge ouer vvhiche
the Lorde hath set him for the tyme, so labouring
in him selfe to exceede the measure of the moste,
vvho make muche of lyfe vvithout consideration
vvherefore they liue: I haue held my selfe bound-

THE EPISTLE.

den, by all meanes that I might, to endeouour the regarde of those ouer vvhom the Lorde by your Honour hath set me. And seeing that not onely the iudgement of reason, but continuall experience doth teache vs, that to make a scholler learned in the tongues, the readiest vway is, to begin vvith the letters, or vvell profited in any Science, to set first a sure foundation in the principles of the same, I haue helde it the moste ready entraunce to make the Lordes trueth familiar to his people, especially them of vvhom I haue speciall knowledge, and ouer vvhom peculiar charge, to laye the groundworke as sure as I might, namely in leading them in the light of the Lords vvorde, to the true sight of them selues in two respectes, that is, vvhat they are by nature, and vvhat by grace, vvherof if eyther be vvanting in the knowledge of Christians, the Lorde looseth (in respect of him) his due glory, and the people their saluation. As if the first be not knowen, men receiue the Lordes promises in securitie, as vvch number at this day seemeth to be great, and if the second be not had, mens hearts are surprised in the vwaye of death. And as he that buyldeth without a foundation layde, shall buylde in the ayre, so this steddie groundworke surely founded, & vvell beat vpon, shall giue an easie entraunce to further buylding by the vvord of doctrine and faith, that the Lordes Saintes by this meanes maye through his grace not onely be gathered, as the Apostle sayth, but that through the vvorke of the ministry they may be built vp into him vvch

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is the head, euen Christ Iesus.

And for this cause I haue, as I might, gathered these directions by the Lords vvorde, for a perpetuall testimony to remayne vvith the, a consent to suche as turne to the Lorde, and for a vvittnesse to the rest. But especially (next vnto this foundation layde) haue I laboured to leade them into the right vse of the Lords Supper, a speciall confirmation of Gods promises in Christ to our comfort, a matter also miserably neglected and lightly accounted of, to the lamentable ruine and downefall of many thousande soules, for the Lordes iudgements stande inuiolably: vvhoose vvorkes doth testifie that they are iustly in daunger of his endles indignation, vvho prophane his misteries in vnworthines, of vvhat condition or sort soeuer they be, for vvith him is no respect of persons. In both vvich I haue ioyned the desire of mine owne discharge, vvith the peoples satisfaction, and gathered the summe of both into suche a forme, as may best agree vvith their experience: not as refusing or lightly accounting of the labors of such godly brethren as haue much profited the Lords people in the lyke vvay, but as casting in two mytes vvith the poore VVidow to the Lotds vvorke, vvich as it vvas specially ment for mine owne charge, so haue I yeilded to the perswasion of certayne godly friendes, to communicate the same vvith the Church of God by suffering it to be published in print, both for the comfort of the godly, the Lorde blessing it: and testifie to the Papistes the Lordes enemies, that though the varietie of speech be diuers, yet that vvee holde

A.3.

firmitly

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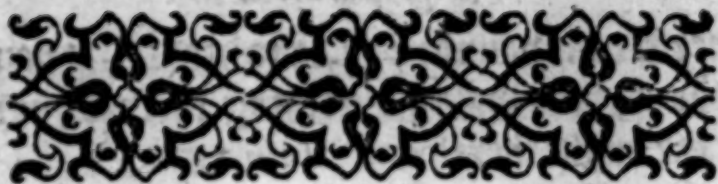
firmely one and the selfe same grounde and substance of trueth, and that there is not amongst vs at all any oddes or varietie of doctrine, vwhatsoever they and their lyke, shame not vniustly to say agaynst vs.

But in this case considering that it must vndergoe the viewe aswell of foes as fauourers, & that as I am assured of fauourable acceptation amongst the godly, yet as the sunne neuer vvangeth light, the fyre heate, or the frostie vvynter coldnes: so haue there euer bene, and vvyll be, plentie of such vwho in steade of vvell deseruing, do please them selues vwith vniust reproching of others labours. In this respect, as that I might content my selfe, in accepting gladly any iust occasion to leaue some testimonie of a right thankfull heart for your Honours fauours many wayes vouchsafed me, vwhereby I holde my selfe in the Lorde continually bounde to your Honorable house in all that I maye, and in consideration vwhereof, vwhen other meanes be vwanting whereby to testifie the same, I shall not cease (I trust) right humbly to commend your estate vnto the Lorde, vwho hath promised to heare the iuste prayers of his seruantes for the vworthines of his Christ: So haue I bene bolde to present the same vnto your Honour, such as it is, the rather hauing iust cause to perswade my selfe of your honorable acceptation and protection of vwhatsoever may profite the Church of God, I haue also together deliuered to the print, for the care I haue of my brethrens health, a most notable and christian cōfortable letter, vwritten by that notable mem-
ber

THE EPISTLE.

ber of the Church of God in his time, M. Edward Dering, to a godly christiā gētlewomā, by which through the Lordes blessing I must needes confesse to haue gayned muche comfort, as also mine hartie desire and hope is that others shall. So that vvhile the vncleane and impure Atheistes, frozen harted Papistes, temporisers, carnall Gospellers, and infidels, shall suppe out the measure of Gods iudgementes to the bottome, vve, vvell vvarranted in our Christian estate, soundly directed in the right vse of the Lordes mysteries, by the vvorde preserued in the extremities of sinne, and in all, lightned to the right application of the grace of Christ, shall vvith inuincible constancie runne out the course that is set before vs, and patiently vwayte for our deliuerance, euen the comming of our Lorde Iesus Christ, of vvhom it is vvritten that he shall appeare the seconde time vvithout sinne to saluation, to them that vwayte for him. VVhich that vve maye continually do, our good God and Father graunt vnto vs by the speciall direction of his holy spirite of sanctification and grace, and powre plentifully vpon your Honour those blessings vvwhich speciallye concerne the aduauncement of his glory, your Honours safetie both in body and conscience, and the peace of his Church, in and for his sonne our Lorde Icius. Amen.

Your Honours most humbly to be
alwayes vsed in the Lorde Christe,
VVILLIAM HOPKINSON.



A preparation into the
waye of lyfe: with a direction into
the right vse of the Lords
Supper.

Question.



Hwe had you your beeing at
the first?

Answer. God created mee
and all men in Aoam, as it
is wrytten, The Lorde God
made man of the duste of the grounde, and
breatedh in his face breath of life, and man
was made a liuing soule.

Question. Wherefore did God create
you?

Ans. To seeke his glory, as it is wrytten,
Of him, through him, and for him are all
things, to him be glory for euer. Amen.

Qu How will God be glorified?

Ans. According to his will revealed in
his worde. For it is wrytten: Whatsoe- Deut. 12. 32.
uer

A preparation

uer I commaunde you, take heed that you doe it, thou shalt put nothing thereto, nor take ought therefrom. *Iosh. 1. 7.*

Qu. In what estate were you created?

An. Holy and excellent, without sinne, in perfect righteousness and holynes before him, as appeareth *Gen.* Let vs make man in our image according to our likenes, &c.

Gen. 1. 27.

Qu. How became you subiect to so many infirmities?

Ans. By sinne and disobedience. As it is written: Because thou haste obeyed the voyce of thy wife, and hast eaten of the tree wherof I commaunded thee, saying: Thou shalt not eat of it: cursed is the earth for thy sake, in sorrow shalt thou eat of it all the dayes of thy life.

Gen. 3. 17.

Qu. How became you sinnefull?

An. Adam transgressed the Lorde's precept in eating the forbidden fruite, lost his innocencie, and brought sinne vpon him self and all his posteritie. As appeareth when he had peelded to disobey the Lorde. The Lorde God called to the man, and sayde to him, Where art thou? Who said, I heard thy voyce, and was afraide, because I was naked, therefore I hidde my selfe. Also the

Gen. 3. 9. 10.

Lorde

into the way of life.

Lord God sent him forth from the Garden of Eden, to till the earth from whence he was taken. &c. Gen. 3. 23.

Qu. Is this sinne in euery one by nature?

An. Yea in all Adams posteritie, none excepted: as it is written, As by one man sinne entred into the world, and death by sinne, and so death went ouer all men, in as much as all men haue sinned. Rom. 5. 12.

Qu. What is the rewarde of sinne?

An. Death eternall: as it is written, Cursed bee hee that continueth not in all the wordes of this lawe, to doe them. Deut. 27. 26.
Rom. 6. 23. Gal. 3. 10.

Qu. Shall I escape this death by the workes of the lawe?

An. No. For it is written, For that Rom. 8. 3.
that was impossible to the law, in as much as it was not able because of the flesh, God sending his owne sonne in the similitude of sinnefull flesh, condemned sinne in the flesh.

Qu. Sith the Lawe doth not iustifie vs before God, what profite hath a Christian by it?

An. First it is a way for Gods children to walke in: as it is written, Let not this The vse of
the lawe.
Ioh. 1. 8.
booke

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Rom. 3. 9.

Ro. 3. 19. 20.

Gal. 3. 23.

booke of the lawe depart out of thy mouth,
but meditate therein day and night, that
thou mayest obserue and doe according to
all that is written therein, for then shalt
thou make thy waye prosperous, and then
shalt thou haue good successe. &c. Deut. 6. 6.
Secondly, it teacheth man not to truste in
his owne innocencie. For it is written,
We haue proued that all both Iewes and
Gentiles are vnder sinne. 10. Psal. 14. 1.
53. 4. Thirdly, it pulleth downe the pride
of mans heart, and humbleth him before
God: as it is written, We knowe that
whatsoever the lawe sayth, it sayth it to
them which are vnder the lawe, that euery
mouth may be stopped, and all the worlde
culpable before God. And by the workes
of the lawe shall no fleshe be iustified, for
by the lawe commeth the knowledge of
sinne. Fourthly, it is a scholemaster to
Christ. for it is written, Before faith came
we were kept vnder the lawe, and shut vp
vnto the faith that should afterwarde be
reuealed, wherefore the lawe was oure
scholemaster to bring vs vnto Christ, that
we might be made righteous by faith.

Qu. Why should we doe good workes,
like

into the way of life.

Aske they do not iustifie vs :

An. First, to shewe our loue to God our father, in walking as becommeth his children. For the Lorde sayth, If you loue me keepe my commaundementes. *Leui. 11.*

44. 19. 2. Secondly, to shewe our loue to our selues, making our election therby sure vnto our selues. For it is written, Blessed be God, euen the father of our Lorde Iesus Christ. &c. He hath chosen vs in him before the foundation of the worlde was layde, that we should be holy and without blame before him in loue. *1. Pet. 1. 2. 2. Pet.*

1. 10. Thirdly, to profite our brethren, and glorifie the Lorde. Let your light so shine before men, that they seeing your good workes, maye glorifie your father which is in heauen. *1. Pet. 2. 12.*

Qu. Howe many things are principally to be considered in good workes :

An. Three. First, that they proceede from an heart purified by fayth. Whatsoeuer is not of fayth, is sinne. *Mat. 7. 17. 18.* Secondly, they muste be ruled by the worde of God : for it is written, We are his workmanship created in Christ Iesus vnto good workes, which he hath prepared

for

The right end
of workes. *Ioh. 14. 15.*

Ephes. 1. 3. 4.

Mat. 5. 16.

What workes
be good, and
the contrary.
Rom. 14. 23.

Eph. 2. 10.

A preparation

for vs to walke in. Thirdly, the speciall
ende for which they are done muste be the
1. Cor. 10. 31 glorie of God: for it is written, Whether
you eate or drinke, or whatsoever you doe,
doe all to the glorie of God. Exod. 32. 32.
Rom. 9. 3.

Qu. What is eternall death?

An. The everlasting curse of God,
whiche containeth all the tormentes that
can be deuised both of soule and body: for
Deut. 27. 26. it is written, Cursed is he that continueth
not in all the wordes of this lawe to doe
them. Gal. 3. 10.

Qu. By what meanes shall I escape
this death?

An. Onely by fayth in Christ: as it is
Rom. 3. 28. written, We conclude that a man is iustified
by fayth, without the workes of the
lawe. Iohn. 3. 13, 36. 5. 24. 6. 40, 47.
11. 25. 20. 29, 31. Math. 9. 2. Luc. 7. 50.
Act. 10. 43. 16. 3. Rom. 1. 12. Gal. 3. 26.
Phil. 3. 9. Col. 1. 23. Eph. 3. 12. Heb. 11. 6.
1. Pet. 1. 9. &c.

Qu. What is a Christian fayth?

An. A full perswasion and assurance of
mine heart, that whatsoever Christe hath
wrought for mans saluation, pertaineth
not

What sayth
is.

into the way of life.

not onely to others, but to me also, and is
surely mine : as it is written, For I am
perswaded that neither death nor life, nor **Rom.8.38.**
Angels, nor principalities, nor powers,
nor things present, nor things to come,
nor height, nor depth, nor any other crea-
ture, shall be able to separate vs from the
loue of God which is in Christ Jesus our
Lord. **2.Thes.1.7. Heb.11.1. 1.Iob.3.2.**

Qu. Shall all men be saued by Christ ?

An. No. None but they onely that do
in deede beleue in him. For it is written,
He that beleueth in the sonne hath life,
and he that beleueth not in the sonne hath
not life. And, he that beleueth not is dam-
ned already, because he beleueth not.
**To whom the
death of Christ
is profitable.**
Iohn.5. 24. 6:47.

Qu. How do we attayne to sayth ?

An. The holy Ghost worketh it in our
hearts. As **Esa** testifieth of the Church, **Esa.54.13.**
saying, they shal be all taught of the Lord.
Iere. 31. 33. Rom.12.3. 1.Cor.2.Eph.2.8,
6.23. Phil.1.29. 2.Thes.1.3. 3. 2. Heb.
12.2. 1.Iob.5.20. Iob. 6. 44,45.

Qu. By what meanes ?

An. By hearing the word preached : as
it is written, Faith is by hearing, and hea-
**The necessitie
of the words
preached.**
Rom.10.17.
ring

A preparation

ring by the worde of God.

Qu. May not this hearing be as well by reading, as by the preaching of the worde?

An. No. For it is written, Howe can
Rom. 10. 14. they heare without a preacher. Gal. 3. 2.

Qu. May euery one preach that liste?

An. No. For it is written, Howe shall
Rom. 10. 15. they preach, except the Lorde sende them.

Qu. What testimonie can be had of any whether he be sent of the Lorde in this office, for you knowe it is an easie matter to pretende a sending?

An. Besides an ordinarie calling of the Church wherein he liueth, he muste of necessitie haue *Vrim* and *Thumin*, knowledge and holynes, he must be, as it is written, wise, righteous, holy, temperate, holding faste the faythfull worde according to doctrine, that he also may be able to exhorde with wholsome doctrine, and improve them that say against it. 1. Tim. 3. 2. 3. 1. Pet. 5. 3

Tit. 1. 8, 9.

Qu. Do you holde it conuenient that euery minister of the worde and Sacramentes be a preacher?

An. Yea especially. For the Lorde is the fulnesse of all wisdom, and sendeth onely

into the way of life.

only such as by his grace haue to dispatch his message, also he sending forth his Apostles saide, goe preach the Gospell &c. and to shewe y^e necessitie of preaching, he saith to Peter. Feede, feede, feede, Acts, 20. 28 1. Cor. 3. 5. 1. Cor. 4. 1. 2. Cor. 3. 6. Ephe. 3. 7. Col. 1. 7. 1. Tim. 4. 6. 1. Pet. 5. 2.

Qu. Do you thinke it needefull to haue in euerie congregation a minister that is apte to teach?

An. Yea, most needefull, for it is written, wher there is no preaching, the people perishe. Also the Apostles in the wisdome of the holie ghost (beyond which we may not presume) ordeined suche in euerie Church, and Paul appointed Titus to do the like.

Acts. 14. 23.
Tit. 1. 5.

Qu. Do you not think it sufficient that the people do heare the worde preached once in a year, or in their life. Though they haue no continuall preacher to labour in the worde amongst them?

An. No, in no case. For as the body can not liue with such nourishment, muche lesse the soule without continuall comfort from the worde of God our only spirituall foode: and there be dayly profitings in Gods

The greate
necessitie of
preaching
ministers.

B.

Church

Tit. 1.5.

Ephc. 4. 12,
14. 15.

Church wherto the Lords ministers must carefully attende. To this effect speaketh Paule to Titus, saying, For this cause I thee at Creta, that thou shouldest continue to redresse the thinges that remaine, &c. Also no house is buylt so soone as the first stone of the foundation is layde, and S. Paule sheweth the ende for whiche the Lorde doth giue his saythfull seruantes his ministers into his Church, namely, not onely for the gathering togeather and for the worke of the ministerie, but also for the buylding vp the Lords Saints, the edification of the body of Christ, that we might be no more children caried about with eue-ry winde of doctrine, but that we might grow vp into him which is the head, that is Christe.

Qu. Seeing you thinke it a matter so greatly needefull that there be in euery congregation continually a godly minister apte to teache, let me (I pray you) heare your iudgement by the word of God what is required of the people concerning them, and the worde which they bring vnto the, is it in their choyce whether they wyll heare their preachers, and any whittle ac-
count

into the way of life.

count of them, or no?

An. No. For as no Prince or maister can beare the reiecting of his Ambassadoz or seruaunt sent forth in spectall message, though to his equals: so neither can or will the Lorde beare the like at our hands who be his bassals. And to this effect, that his faythfull seruauntes his ministers might be comforted agaynst the vnthankfulnesse of the world, and to set the people out of doubt how he would haue them taken, he sayth, He that receiueth you receiueth me, and he that receiueth me receiueth hym that sent me. Also he addeth, He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. And to put vs out of doubt in what sort he would haue vs to receiue his seruauntes sent to vs for our suche singuler profite, as the saluation of our whole soule and body, he doth testifie vnto vs in his worde, first that we must heare and obey them. Secondly, that we must nourish them: and thirdly, that we must esteeme of them, and lastly, that we must pray for them. For the first he sayth by the Apostle S. Paule, For this cause

The peoples
duety to their
pastours.

The Lords mi-
nisters must be
receiued.

Mat. 10. 40.

Luc. 10. 16.

They must be
heard and ob-
eyed.

1. Cor. 2. 9.

B.ii.

of

A preparation

of you, whether you would be obedient in all things. 2. *Thef.* 3. 4, 14. *Heb.* 13. 17.

They must
be nourished,
& provided for.
Gal. 6. 6.

For the second, it is thus written, Let him that is taught in the worde, make him that hath taught him, partaker of al his goods.

And also we beseeche you brethren, that you know them that labour among you, and are ouer you in the Lorde, and aduise you, that you haue them in singuler loue for their works sake. &c. 1. *Tim.* 5. 18.

1. *Theff.* 5. 12
13.

They must
be esteemed
1. *Tim.* 5. 17.

For the thirde it is written thus: The Elders that rule well are worthy of double honour, specially they which labour in the worde and doctrine.

They must
be prayed
for of the
faithfull.

Col. 4. 3.

2. *Theff.* 3. 1.

3. *Iob.* 8. And for the laste it is written thus, Continue in prayer and watche in the same with thankes giuing, praying also for vs, that God may open vnto vs the doore of utteraunce, to speake the mysterie of Christe, &c. that I may utter it as I ought to speake, &c. And also, Brethren pray for vs, that the worde of the Lorde may haue free passage and be glorified. &c. *Ephes.* 6. 19.

Qu. I pray you, how are they accounted of before the Lorde which do not these dueties, for I thinke you shall easily finde many

into the way of life.

many which professe the Gospell, and yet do neuer one of them, but rather the contrarie. So that the very Papistes and Infidels receiue more readily, obey more willingly, provide for more sufficiently, esteeme more highly, and do all other things more carefully (as our experience doth approue too true) for their popish sacrificers, idolaters, and diuell worshippers, then these doe, the true seruantes and ministers of Iesus Christ:

An. In the Lordes presence they be found to deceiue them selues, whose religion is but in bayne words, for that the Lord liueth not in them, as in deede he doth not where his glory and kingdome is not cared for. Of whom the mouth of the Lord hath spoken, that they shall neuer enter into the kingdome of heauen, and they deserue to perish in extreme famine, that either reject, or so lightly account of the spirituall foode of their soules reached vnto them of the Lord by the handes of hys Church and ministers, and their iudgement sleepeth not, for the Lord him selfe saith, Who soeuer shall not receiue you, nor heare your wordes, when you de-

B.iii.

parte

The state of
such as neglect
their dutie to the
Lordes messengers.

Mat. 7. 21.

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Mat. 10. 14,
15.

parte out of that house, or out of that citie,
shake of the dust of your feete. Truly I
say vnto you, it shall be easier for them of
the lande of Sodom and Gomorrah in the
day of iudgement, then for that Citie.
Luc. 10. 11, 14, 15.

Qu. Many thinke them selues in best
case when they haue a minister that cannot
labour in preaching the worde of the Lord
amongest them, what do you think of their
estate.

Men misera-
bly blinde and
see it not.

Psa. 119. 105

Mat. 15. 14.
The estate of
the people
that haue an
vnpreaching
minister.

An. First their estate is most wretched,
for that as blinde men without guide, they
wander in darknesse, for without the word
there is no light in our wates. Thy worde
is a lanterne to my feete, and a lighte vnto
my pathes, and also both the one and the
other be vnder the iudgement of God. If
the blinde lead the blind, doth they not both
fall into the ditch?

Qu. Then it semeth that you tye the sal-
uation of the people of necessitie y^e to prea-
ching of the Gospel.

Rom. 10. 14,
17.

An. It is moste true, for without the
preaching of the Gospel, there is no ordi-
narie meane to attaine to faith, faith com-
meth by hearing the worde of God prea-
ched

into the way of life.

ched. Without faith we cannot attaine to Christ. He that seeth the sonne and beleueeth in him hath euerslasting life. &c. Without Christ is no way to pacifie the fathers wrath. This is my beloued sonne in whom I am well pleased, heare him. And if the fathers wrath bee not pacified there is no hope of life, if his wrath be kindled yea but a little we shall perish in the way. So that I conclude, that without the preaching of the Gospell it is not possible to be saued.

Qu. Do you include, infants, fooles, and deaf folkes within this necessity?

An. No; nor binde the Lorde vnto the meane, but in all chinges confesse him to be free, but I say, that for others, the Lord hath giuen vs no ordinarie meane but the preaching of his Gospell. Goe preache the Gospell to all creatures, who soeuer beleueeth and is baptised shall bee saued. &c.
Mar. 16. 13.

Qu. There be that thinke, that if a man haue learning, especially in the sciences & tongues, he can not be ignorant of the way of life, and so will often reason for others, and persuaade them selues, the one say such bee learned, they muste needes knowe the

B. iiii. trueth,

Ioh. 6. 40.

Mat. 3. 17.

Psa. 2. 12.

The necessitie of preaching the Gospell, which men make light of.

The wisdom of Gods spirit doth leade vs in the streight wayes of the Lorde.

Mat. 28. 19.

Selfeliking, ignorance, and reason that is corrupt, blindes many a one.

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The wisdom
of carnall
men is a-
gainst God.

The Lorde
when he
wil doth vse
the meane,
but he is
not bounde
to it

As Pitha-
goras, Par-
menides,
Zeno, De-
mocritus, &
such like.
Ephes. 1. 13.

The maner
of such as
seeke more
to please
their eares
then to pro-
fite their
soule.

truth, and the other contemne preaching,
as if they were too wise for it:

An. Albeit it pleaseth the Lorde to vse
the ciuill knowledge whereof you speake
for the furtherance of his gospel, when one
where he seeth it conuenient, yet is it no
sure consequent that where these thinges
be, there also is the sure knowledge of the
Lordes truth, for in Ephesus were many
excellencie learned in ciuill knowledge,
and yet wholie ignorant of the way of the
Lorde, and Saint Paule proueth their
faith in Christ, to haue commed only from
the preaching of the Gospell thorough the
power of the spirite of Christe, saying. In
whom ye also trusted, after that you heard
the worde of truth, euen the gospel of your
saluation.

Qu. Then, as I take it, also you would
that in teaching there should onely be vled
the testimonie of the worde it selfe. And
yet many that goe for wise men, do looke
that the preachers should feede them with
prophane stories, and sayings of men. Al-
so some like to spende much time in fables,
and other needlesse matter? Howe thinke
you of it?

An. I

into the way of life.

An. I graunt you that such things may carry a willie shew to the carnall man, but in all these and a thousand moe of like sort, standeth not the faith of Gods chosen, for it onely resteth in the word of trueth, which Saint Paul testifieth in this respect, to be the Gospell, and when these be at the last, yet want the warrant of the spirite to testifie for them that they be the word of truth. Againe, the Lord blesseth his own meane whose gospel hath a blessing in it selfe, and neuer returneth emptie, which all these earthly out shewes want, though in some sort y^e auouching of some haue their vse, namely to confute them that trust in the, as S. Paul doth in the like, also they are commanded to preach the worde, Mat. 28. 20. 1. Pet. 4. 11. Iho. 9. 10.

Esai. 55. 11.

Act. 17. 28.

Tit. 5. 1. 12.

2. Tim 4. 2.

Qu. I see then that the onely way to iustifie vs before God, is through fayth in Iesus Christ, which you proue that God worketh in our hearts by the preaching of his Gospell. But by what meanes I pray you is this iustifying fayth continued and increased in vs?

An. By the selfe same preaching of the worde. For as it is written, As new borne babes,

A preparation

1. Pet. 2. 2.

babes, desire the sincere milke of the word; that you may grow thereby. 1. Pet. 2. 5.

1. Cor. 3. 2. Heb. 5. 13, 14.

The Lorde by his word and Sacramentes sheweth hys singuler care for the sau- garde of his Church.

Gal. 3. 27.

Ioh. 6. 51.

Also the holy Sacramentes are ordeined for vs of the Lord to this end, namely to confirme the promises of his Gospell vnto vs, and to confirme our sayth in the same. As appeareth, All ye which are baptized into Iesus Christ, haue put on Christ. Act. 2. 38. And, I am the liuing bread which came downe from heauen, if any man eate of this bread, he shall liue for euer. &c.

Qn. Are there no necessarie helpes vnto these for the increase and confirmation of our sayth?

An. Yes, and those that can not be wanting without great preiudice to the Church of God: namely true, earnest and often prayer, and discipline according to the worde. As, for the first it is sayde, Aske and haue, and whatsoeuer you aske of the father in my name he will giue it you.

Cor. 5. 3, 4.

And for the seconde it is written thus, I verily as absent in body but present in spirit, haue determined already as though I were present, y^e he that hath thus done this thing, when you are gathered together
and

into the way of life.

and my spirite in the name of our Lorde Iesus Christ, that suche a one, I say, by the power of our Lorde Iesus Christ, be deliuered to Satan for the destruction of the fleshe, that the spirite may be saued in the day of the Lorde Iesus.

Qu. What is a Sacrament?

An. An outward signe ordeined of God for the greater assurance and strength of our fayth, beeing vnto vs sure pledges of those benefites of our saluation which we receiue in Christ to be ours. For it is written, *Gen. 17. 11.* We shall circumcize the foreskinne of your fleshe, and it shall be a signe of the couenaunt betweene me and you. *Exo. 12. 3, 4, 5, 6.* *Rom. 4. 11.* A Sacrament what it is.

Qu. How many Sacraments be there in the church of Christ?

An. Two, baptisme, & the Lords supper, as appeareth. Brethren I would not haue you ignorant, & al your fathers were vnder the cloude, and al passed through the sea, & were al baptised vnto Moses in the cloude, and in the sea, and did all eate of the same spirituall meate, and did all drinke of the same spirituall drinke, for they dranke of the spirituall rock that followed them, and the rocke *1. Cor. 10. 1, 2, 3, 4.*

A preparation

rocke was Christe.

Qu. Who shall minister the Sacraments?

An. He in whose mouth the Lorde hath put his worde for the people, as it is written, So teach all nations, baptising them in the name of the father, and the sonne, and the holy ghost. Christ gaue this commaundement, neither to midwives (as they call them) or any other women, or to priuate men, but to those whom he had chosen, his Apostles, and had giuen them warrant, & habilitie to teach, whereby appeareth that the word preached and Sacraments must go together. Act. 10. 47. Act. 16. 32. 33.

Mat. 28. 19.
The Sacraments ministered where the worde is preached.

Qu. Where must it be ministered?

An. Where the worde is preached, and because this Sacrament comprehendeth an holy and solemne introduction, or admittance into the Church of God, and is a testimonie of our heauenlie deliuerance, it is not lawfull to minister it, but in the assembly of the faithful, as appeareth in that is said, So preach and baptize. &c. and. Mar. 16. 15. 16.

Priuate places be not fit for publique actions.

Mat. 28. 19.

Qu. To y^e strengthening of our faith, how many thinges do we principally learne by bap.

into the way of life.

baptisme.

An. Especially two, First as water washeth away the filthines of the flesh: so the blood of Christ doth wash away sin from my soule, as is written. John did baptise in the wilderness, & preach the baptism of amendment of life, for remission of sinnes. Secondly I am taught to rise to newnesse of life. For it is written, we are buried then with him by baptism into his death, that like as Christ was raised up from the dead by the glory of his father, so we also should walke in newnesse of life. Mar. 1. 4.
Rom. 6. 4.

Qu. Wherein is the faith strenghened in the vse of the Lordes supper?

An. First as by the hande and mouthe my bodie receiuech bread and wine, so by faith, my soule feedeth of the body and blood of Christ. Iesus said vnto them, I am that bread of lyfe, he that commeth to me shall not hunger, and he that beleuech in mee shall neuer thirste. Secondly, all the benefites of Christes passion, and his righteousness, are as surely sealed to be mine, as I am sure my body hath receiued the bread and wine, and as if I my selfe had wrought them. For it is written, He was deliue-

A preparation

Rom. 4. 25. Delivered to death for our sinnes: and is risen againe for our iustification.

Qu. Who shall be admitted to the Lords Supper?

A Christian
choyse, in ad-
mitting to the
Lords Supper.

An. Only they that can do those things that are required of them that be partakers thereof.

Children,
fooles, madde
folks, and the
ignorant, must
not be admit-
ted, for they
can not doe
this.

Qu. What must they doe that be partakers thereof?

An. Examine them selues: as it is written, Let a man examine himselfe, and so let him eate, &c.

Qu. Must every one that receiveth the Lordes Supper, of necessitie examine himselfe?

1. Cor. 11. 28.

An. Hee must of necessitie, or else hee shall bee guilty of a moste horrible sinne.

Qu. Of what sinne shall he bee guilty?

Unworthy re-
ceivers equall
with the mur-
derers of
Christ.

An. Of the death of Christe, and shall be equall with those murderers that slew him: for it is written, Who soever shall eat this breade, and drinke the cup of the Lord unworthilie shall bee guilty of the bodie and blood of the Lord.

1. Cor. 11. 27

Qu. What is the rewarde of that sinne?

An. Gods standing vengeance & eternall death,

into the way of life.

death, for it is written, he that eateth and drinketh unworthily, eateth and drinketh his owne damnation.

1. Cor. 11.

Qu. Seeing the necessitie of this examination is so great, as may appeare by the iudgements of God, for y^e want of it, which yet is greatly to bee feared that very fewe do rightly consider of. How many thinges muste they especially seeke for in themselves that do communicate?

Ignorant sinners & careless people shift sinne be-
trixt them.

An. Three. Namely their estate before God: their right knowledge concerning the Sacrament: and their estate towards their brethren, or before the Church.

Three things to be especially considered in examination.

Qu. In seeking their estate before God what must they doe?

An. First seeke their estate by nature according to the lawe rightly vnderstoode, where they shall finde themselves in the wrath of God, as S. Paule testifieth to the Ephesians, saying, We were by nature the children of wrath as well as others.

Ephes. 1. 3.

Qu. Whereto serueth this, in searching their estate before God?

An. First for the glory of God, which is not duly considered, where our condemnation is not known. For it is written,

In all our actions we muste especially care for the glory of God.

Who

A preparation

VWe must not shrink to looke into our sinnes, seeme they neuer so horrible, sith the sight of them serueth to shew vnto vs more plainly, the greatnesse of the loue of God towards vs, in Christe.

Who careth for the Phisition that is not sicke. Secondly, for their owne greater comfort, for the more they see their condemnation by nature, so much more appeareth the loue of God to haue abounded towards them in their deliuerance by grace in Christ. As it is written, So God loued the world that he gaue his onely begotten sonne.

Qu. Then as you would haue the children of God to looke diligently into their naturall condemnation that is by the law, which adiudgeth euery one guilty of eternall death that continueth not in such absolute and pure obedience as the lawe requireth, so you would not that they shoulde staye there:

VWe beholde our sinnes but the better to see the grace of Christ.

An. No in no case for then were there no hope of deliuerance, for vntil we attaine to him that hath conquered the lawe, the lawe still reigneth ouer vs vnto death, as it is written, whatsoeuer the lawe saith, it saith it to them that are vnder the law. &c. which no Christian is, for Christ is not vnder the lawe.

Qu. Wherein standeth the deliuerance of Gods chosen from his condemnation, that

into the way of life.

that is by the lawe.

An. Not in the works of the Lawe, nor in any childe of man, but onely in the free grace of God through Iesus Christe, as it is written. Oh wretched man that I am Rom. 7. 24.
who shall deliuer mee from this body of 25.
death. I thank God through Iesus Christ our Lorde.

Qu. What is the meane of our attayning to this righteousness of Christ?

An. Faith in him: as it is written, This is the will of him that sent me, that Ioh. 6. 40.
whosoever seeth the sonne and beleeueth in him, hath euerlasting life, &c.

Qu. I remember you said, that this faith was the peculier worke of the spirite of Christ, and his ordinarie meane to be only the preaching of the Gospel, but I pray you whereupon must this sayth be stayde or grounded? for a house without a foundation will not long continue.

An. Upon the free promises of Christ.

Qu. Why say you, free promises?

An. Because in the gospel are promises with condition of our doing, or persourning which appertaine to the Lawe.

Qu. What is the triall whether we haue

C.

this

A conscience
feared with
the sighte of
Gods iudge-
mentes for
sinne, muste
not deal with
the conditio-
nall promises.

A preparation

this faith or no: for as it is easy to say that we haue it, so are there verie fewe or none that do not say so.

An. We must by the effects learne to knowe the cause whiche woorketh them. This iustifying faith is a peculier worke of the Spirit of Christe, who lurketh no:, but reneweth the heart, as Christe testified to *Nichodemus*, saying. Except a man be bozne againe, he can not see the kingdome of God.

The tree is
known by
his frutes.

Ioh. 3. 3.

He doth not
rightly hate
others sinnes,
that loues his
owne.

Rom. 7. 23.

The Lordes
vayes are
griuous to
our corrup-
tion.

Rom. 5. 1, 2.

He woorketh in vs first, an hatred and detestation of sinne in all men, but especially in our selues. As it is written. I see another law in my members rebelling against the lawe of my minde &c. Secondly it maketh vs to haue our whole delight and ioye in those thinges which be agreeable to the will of God, as it is written, being iustified by faith, we haue peace with God thorough Iesus Christ our Lorde, by whome also we haue accesse into this grace wherein we stande, and reioyce vnder the hope of the glorie of God. &c.

Thirddly it frameth our liues in obedience to the word: as, There is no condemnation to them which are in Christe Iesus
which

into the way of life.

which walke not after the flesh, but after the spirite. Rom. 8. 1.

And fourthly it worketh effectually in vs that we expresse the same in our liues and conuersations: as it is written. I am the vine and ye the branches, he that abideth in me, and I in him, the same bringeth forth muche fruite &c. Mat. 7. 18. James. 2. 17.

Their imaginations are vayne, vvhoholde their hope in huggermugger, and professe it not in the sight of men. Ioh. 15. 5.

Qu. Now concerning the seconde parte of this examination whiche apperteineth the supper it selfe: I pray you what is the Loxdes supper?

An. It is a ceremonie instituted by Christ to confirme and manifest our society and communion in his body and blood, vntill he come to iudgement, as appeareth. He tooke bread, and when he had giuen thanks, he brake it and gaue to them saying. This is my body whiche is giuen for you, doe this in remembrance of me. Likewise also he tooke the cup, saying. This cup is the new testament in my bloude which is shed for you. &c. Mat. 26. 26, 27, 28.

And as oft as thou shalt eate this bread and drinke of this cup thou shalt shewe the Loxds death till he come. 1. Cor. 11. 26

C. ii.

Qu. How

A preparation

Qu. How many things are to be considered in the supper?

An. The author, the water, and the end.

Qu. Who is the authour of it?

An. The Lorde Iesus Christ him self, as appeareth Mat. 26.26. Mat 14. 27. Luk. 22.&c.

Qu. What things are wee taughte by that knowledge, namely that Christ is the author of it.

An. By the maiesty and wisoom of the anthor is signified vnto vs, the excellencie and necessity of the thing.

Qu. Where must it be ministred?

An. In the assembly of the faithfull, where the word is preached, for it is a publicke action or deamed for the Church as
1.COR.11.17. may appeare. Now in this that I declare,
18.20. I praye you not, that you come together not with profite but with hurt. Also when you come together into one place.&c.

Qu. How manie personz are to be considered in this action?

An. Two. The pastor, and the people.

Qu. What is to bee considered of both?

An. In

into the way of life.

An. In the pastor or minister, is required, not onely that he be able, but that he do preach the worde of the Lorde before vnto the people, for Christ first preached to them of his death, and the iudgement of God vpon the wicked. &c. And the Apostles also did the like, as appeareth *Act. 2. 42. and Act. 20. 7.* Also in the people, that they examine them selues. For when Christ spake vnto them of the wicked fact of Judas, euery one entred into his selfe, and sayd, Master is it I? *Mat. 26. 24.*

Qu. What is needefull for euery one that is willing to receyue the Sacrament aright, to consider of?

An. When in examining him selfe, he come to consider of the thing, and so to deale with the worde of the Lorde, he is especiall to beware of wrong meaning, and false gloses of the worde, wherein as we shall so escape two dangerous extremities about this Sacrament, so are we well warned by a sorowfull experience of Adam, as may appeare *Gen. 2. 17. Gen. 3. 3, 4, 5.* *VVrong taking the worde is cause of much mischief.*

Qu. Whiche are the two extremities that may by this herdefull auoyding of
C.iii. false

A preparation

false and wrong meaning of the worde be escaped :

An. Transubstantiation of the Papists, and suche like : and the vile contempt that Epicures, Atheistes, carnall Gospellers, and many ignorant, do to it.

Qu. In many places to this day (for want of the Lords good meanes to make the worde familiar to them, and to bring the people in obedience to be instructed in the wayes of the Lorde) you shall heare many say, that they looke to receiue Christ by the act of receiuing the outward signes: and some be yet so ignorant, that if you aske them what they thinke so to receiue, they will answer, Their maker. I praye you what thinke you of it ?

Those that
feare the Lord
see the trueth
of this to
their greefe.

Rom.8.9.

An. First you know it is writen, that who so hath not the spirite of Christ, is none of his. So that he that bringeth not Christ, or rather is not brought of Christ to the Sacrament, may rather assure him selfe of the diuell and damnation, then to apply Christ and his merites to him, by the acte without faith, as maye well be seene in Judas. &c.

Mat.26.47,
48.

Qu. What say you to the state of suche
poore

into the way of life.

pooze soules, as first be ignoraunt of all these : secondly, haue no ordinarie meane of further knowledge : and thirdly, be straightly tyed vpon much bodily perill to receiue it by a day. And what holde you best for them to do :

An. First, if the Lorde haue set their aboade where his countenaunce, which is comfortably shewed by the Gospell preached and Sacramentes rightly ministred, is not to be leene, wherein alone standeth their knowledge and sayth, they are to seeke to the Arke, where it is, euen to D^{bed} D^{bed} D^{bed} house, and to heare what the Lorde sayth to them, all excuses set apart, 2.Sam.6. 12.
Seeke ye my face. And concerning the rest, Psal. 27. 8.
it is good not to runne into the daunger threathed of the Lord, nor to touch the way that leadeth to so great perill, before they shall haue learned the Lords trueth.

Qu. Whereas you sayde that this Sacrament must be ministred where the word is preached, and shewed cause why. I pray you, what if some one that lyeth at the poynt of death, should desire that the minister should come to deliuer him this Sacrament, and hath there one or two of his

C.iiii. neigh.

A preparation

neighbours or others that will receyue it with him for companie, because there must be moe then one, yet that the Papistes thinke will serue, do you not thinke it good that he haue it?

An. What I thinke it matereth not much, except my thoughtes be stayed vpon the worde of God rightly vnderstood. For all the thoughtes of the heart of man are vayne, and will easily banishe as the winde, except they be strengthened by the Lords truth, which like it alone must direct vs in all our actions, muche more in these of so great importance. For it is written, My sonne, if thou wilt receiue my wordes, and hide my commaundementes within thee, &c. Then shalt thou vnderstande righteousness, iudgement, equitie, and euerie good path. 1. Cor. II. 31. Rom. 14. 23. but as for the matter of your demande it shoulde seeme that whosoever in such sorte desireth the Sacrament, dothe neither rightly consider him selfe the thing he desireth, nor the ende why it was ordeined: and therefore needeth more instruction and information of the Lorde, then the thing it selfe. And thus to minister the
Sacra-

The beste
thoughts of
the heart of
man are vaine
if they want
the varrant
of Gods
worde.
Prou. 2. 1.

Pro. 2. 9.

into the way of life.

Sacrament, causeth many times the poore sicke partie to put his hope and confidence in the externall fact and receyuing of the Sacrament, and neuer to thinke him selfe sufficiently prepared to death, but when he hath receiued the externall signe. Also no parte of the Pascall Lambe was brought to the sicke, in the eating wherof, and celebrating of the Passecuer was onely regarded the Lordes ordinance, whereunto was nothing added or lesse out, and it was not done of any in priuate, but when the people did it together. As it is written, All the multitude of the congregation shall Exod. 12.6. keepe it at euen, &c. Num. 9.4.5.

Qu. I pray you what is the cause, why you woulde the sacraments not onely to be ministred where the word is preached, but when the word is preached.

An. First that we may holde proportion with the Lordes people in celebrating the the Passecuer, who held them selues strait Exod. 12.6. ly to al that which they had receiued of the Num. 9. 5,4 Lord. Also to glorifie the Lord in peelding obedience to his worde. Who said go preach and baptise, and in the institution Mat. 28.19. of this sacrament he him selfe did the like Mat. 26.20.

Mark,

A preparation

Mark. 14. 18. Luke 22. 14. Iohn. 13. 21.
Also the sacramentes are to the church of
Christe, as seales of his promise, and what
profiteth a seale without it be annexed to a
grant.

Qu. Doe you not thinke it suffiseth in
this behalfe if the worde be preached halfe
a yeare or more, or lesse before, and not at
the same time, for whereas you spake of
the seale to be onely in his vse, when it is
ioyned to the promise, you know that men
make grantes, and seale them afterwards.

An. Your reason of the vsages of men
which make graunts and seale them after-
ward, if it proue any thing it should seeme
to proue this, that the promise may better
be for a time without the seal, then the seal
without the promise, yet you knowe that
no man will seale a grant, but at the time
of sealing, he will heare the grant, and the
meaning of euerie particular made plaine
to all that haue interest or right in that ac-
tion. Also the Apostles who shoulde be our
best president in this case, next to the Lord
himselke, helde them selues straightlie to
that which they had receiued of the Lord,
and haue not sundred those thinges which
the

into the way of life.

the Lord hath ioined together, as it is written. The disciples being gathered together to breake bread, Paul preached unto them. **Act. 20. 7.**
et. Acts. 2. 41. Acts. 8. 12. Acts. 9. 17. 18.
Act. 10. 34. Act. 16. 15. 32. 33.

Q^u. What inconuenience suppose you, may follow if the Sacramentes ministred without the worde preached?

An. Contempt of the Lorde, and an opinion of iustifying in the act, which is common with papists, and vnbeleeuers, and for the moste parte those that be ignorant.

Q^u. The papists say that in the Sacrament of the Lords supper, after the words (of confirmation as they call them) be spoken, there remaineth no more bread but the verie bodie of Christ, reallie and naturallie and they say they haue the worde to proue it, namelie, the wordes of our Saviour Christ to his disciples saying. This is my body. What thinke you of it?

*Aperillous
prooffe of
wrong mean-
ing to the
worde.*

An. The Papistes and vnbeleeuers in saying that these words of our Saviour are of power to chaunge the nature of the bread, & in the very pronounciation to make the body of Christ, forget them selues, and in the enterance of their cause commit a
foule

A preparation

foule oversight. For Christ in saying, this is my body, proueth it to be his body in such sort as he ment it before the wordes be spoken, and sayth not that after the wordes spoken it should be his body, which they must confesse, or els they wil be found to misname the thing, and call bread fleshe, whiche I thinke they will not laye vnto Christes charge, who said, it is my body, not, it shall be my body, or is made my body by the wordes that I speake.

Qu. In deede as you say, the wordes do playnly import that it is his body before in such sort as he ment it (in whose mouth is no guile) This is my body. But I pray you, may this their false iugling be made to appeare by the worde, in any such sorte as their nakednesse may be seene to the simple. For as strumpets and brothels oftentimes pretende great shewe of honestie, so doe the Papistes and their friendes pretende great matter for the mainteinaunce of this, and set a notable face on it, and I perceiue that sith they meane still to dwell in the dregges of Romish idolatrie, it doth muche stande them vpon to lye apace for the holding vp of this cursed vnt ruth. For
it is

into the way of life.

it is the chiefest prop of all the rest, for a way with that, & downe goes their priest-hood, who, (they say) haue greate skill and singuler dexteritie to make the Lords body when they liste :

An. There be sufficient proofes in the worde (the best witnesse) to all them that haue not hardned their hearts and faces against the truth, as appeareth that the Papistes haue, for it may be truely auouched of them that is written, The deafe adder stoppeth her eare, and will not heare the voyce of the charmer, charme he neuer so wisely. And albeit I haue small hope to profite them to amendement, yet for their sakes that may be snared with their subtilties, and to helpe them to one witnes more of the Lords vndoubted trueth to their deeper iudgement, I will here set downe a fewe, wherein I trust their falsehood shall somewhat be seene to all that are not blind of purpose.

First, the transubstantiation which they so straine after, teacheth an impossible thing, namely the breaking of the body of Christ, for they say it is the very naturall body, and the worde addeth breaking vnto it.

Transubstantiation pro-
ueth an im-
possibilitie.

A preparation

Jo 19.33,35

It. So that if it be (as they seme not vniustly to say) the very naturall body of Christ, then is Christes body and bones broken in the celebrazion of the Supper, so that he is worse vlsed amongst his dearest friends, then he was at the handes of his greatest enemies. For the Scripture witnesseth that they brake not a bone of him. Also this breaking that the Apostle speaketh of, doth proue it to be bread after y^e wordes spoken, for breaking hath respect to a substance, for no accident can be broken: but there we see the accidents of the bread, as the shewe and taste, and the Apostle addeth breaking. Therefore it must needes be the same after that it was before, namely bread.

It proueth
Christes body
to be phantastical.

Secondly, it ouerthroweth the truthe of Christes body, for to say that the bread is become the very naturall body of Christe that was borne of the virgin, is to say that he is in the fleshe in many places at once, and it mainteineth the error of Partion, which sayd that Christ had but a phantastical body: and also the error of Eutiches, which cōfounded y^e two natures in Christ.

Thirde, it destroypeth our sayth, as may appeare

into the way of life.

appeare by that definition of sayth giuen by the holy Ghost. Faith is the ground of things that are hoped for, and the euidence of things which are not seene. But if there be the naturall body of Christ vnder the forme of bread as they say, then it can not be denied but we see it, for they saye it is not bread that we see, but y^e body of Christ, therefore this teacheth that we can haue no sayth in this accion, and if we do it not in sayth, all that we do therein is sinne: as it is written, Whatsoever is not of sayth is sinne.

Heb. 11. 1.

It destroyeth our sayth.

The Papistes vnder a faigned shew of lyfe deliuer death.

Fourthly, it is contrary to the worde of God in other places, and giueth a priuate sence to that place, which S. Peter sayth the word of God can not beare, for he sayth that there is no priuate interpretation in the worde. And it is testefied in the worde, that the heauens must receiue him vntill the time of thare stoying of all things. And Christ him selfe sayth, If they shal say vnto you, Lo here is Christ, or there is Christ, beleene them not.

It is contrary to the vworde of God.

AA. 3.

Fifthly, it discenteth from the articles of our sayth, which say, He ascended into heauen, and sitteth on the right hande of God the

It is agaynst the articles of our sayth.

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the father, from whence he shall come to iudge the quicke and the dead.

It denieth the continuance of the Lords Supper.
Sixtly it destroyeth the institution of the Lordes supper, which was commanded to be continued and vsed untill the Lord him selfe should come. If nowe therefore, he be really present in the bodye of his flesh, then must the supper cease.

It is agaynst the trueth of the vvorde of God.
Mat. 26. 20.
And lastlie, it ouerthroweth the trueth of Chyistes wordes, for he bid them doe it in remembrance of him, now a remembrance and the thing remembred be not one, so that if Chyist be really and corporally present in the Sacrament, the remembraunce is ceased, for the thing remembrance presenteth it selfe.

Luc. 22. 20.
Also if the wordes and the thing men: by the wordes be one, then is the cup and not the wine in the cup the testamente in Chyists blood, for it is wrytten. This cup is the newe testamente in my blood, which is shed for you. Iohn. 13. 18.

Thus they iustifie the vicked, and condemn the innocent.
Also if the bread be turned into the natural body of Chyist, then the wicked eat his flesh and drinke his blood, but the wicked doe not eat the flesh of Chyist or drinke his bloude, therefore it is not transubstantiate.

Qu. Why

into the way of life.

Qu. Why the wicked do eat the flesh of Christe, do they not?

An. No, for then should they haue eternal life, as it is written, Who so eateth my flesh & drinketh my blood, hath everlasting life, &c. Iohn. 6. 54.

Also it is bread after the wordes be spoken.

Qu. How proue you that?

An. The Apostle calleth it breade both 1. Cor. 11. 27. before and after, and therefore not the naturall bodie of Christ.

Qu. They will say he calleth it breade after because it was before, as Symon the leaper and Naaman were called leapers when they were censed, because they had bene leprouse, And Moses his rodde being turned into a serpent was called stil a rod. Exod. 7. 12,

An. In these was a plaine shewe to the senses that they were changed, but in this it is not so, but especiallie y^e Apostle putteth it oute of doubt, adding breaking to it, whiche can not agree with the bodie of Christe.

Also if the breade and wine be transubstantiate, and touned into the body and blood of Christe, then was it transubstan-

D,

ciate

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tiate at his last supper, but it was not transubstantiation at his last supper, therefore there is no such change of the breade and wine as they imagine.

Qu. Why was it not transubstantiate at his last supper?

An. No, for then shoulde Christs naturall body which sate at the table, haue bene also at one instant in their mouthes, so that it must needes haue followed that he either had two bodies or else that his bodie was phantasticall, and not a true bodie, whiche can be but in one place at ouce.

Qu. But they will say that a glorified bodie may be euerie where, and therefore both at the table and in their mouthes at one instant.

An. Besides that to say that Christ glorified bodie may bee euery where, is to speake an intollerable vntueth, for the holie Ghost saith, concerning his body which he tooke of the virgin, he ascended into heauen, & sitteth on the right hand of God and from thence shall he come &c. so, if his bodie was not glorified till he rose againe (which I trust they will grant) then was it not glorified at his last supper, and consequently

sequently not at the table & in their mouths
by their owne reason.

Also Christ is testified to be like his bre: Heb.2.17.
then in all thinges, wherby we are put in
some experience (in that his body was like
ours, in all thinges except sinne, and our
bodies will not bee forced into suche a
straight withall their coniuringes, as to be
closed in a peece of bread) that Christs bo-
dy is not changed in such sorte as they i-
magine.

Qu. What say you to the ministring of
the Lords Supper vnder one kind, and of
keping the Lords cuppe from the people?

An. Christ did minister it in both, whose
institution it is not lawfull for any man
to alter.

Once declines
from the
worde, and
ther is no stay
in falling.

Qu. Some say, that the Church vpon
good consideration may alter what they
will, and as they see cause, in Rites, Cere-
monies, and Sacramentes.

An. The Institution of this Sacramēt
standeth vpon the order, example, and com-
maundement of Christ: for first he deuised
the bread seuerally from the cup, and the
cup seuerally from the bread. Secondly, in
this he gaue vs example to doe the same

Christes
Church is his
spouse, and is
obedient to
the vvorde,
but the church
of Rome is a
strumpet, and
will rule the
vvorde.

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unto the ende of the worlde. Thirdly, besides this order taken and example left, he added also an expresse commaundement, saying, Do this, drinke ye all of this. Agaynst this order, example, and commaundement of the Gospell, no Church nor counsell of man or Angell hath any power or authoritie to chaunge or alter, for it is written, If any bring vnto you any other doctrine besides that which you haue received, holde him accursed.

Gal. 1. 8, 9.

Qu. They say further, why may not the Church as well alter the forme of this Sacrament, as the Apostles did the forme of Baptisme, where S. Peter sayth, Let euery one be baptized in the name of Iesus Christe. &c.

Acts. 2. 38.

An. That Scripture, nor any other, proueth that the Apostles vsed this forme of baptising, I baptise thee in the name of Christ: but they vsed many times this manner of speache, to be baptised in the name of Christ, not as expressing thereby the formable words of baptising, but as meaning that they would haue them to become members of Christ, and to be baptised as Christians, entring into his baptism, and
not

into the way of life.

not onely into the baptisme of Iohn: and therefore although the Apostles thus spake, yet notwithstanding when they baptised any them selues, they vsed doubtlesse the forme prescribed of Christ, and none other.

Q u. What doe the faythfull receiue in the Lodes Supper then, moze then onely bread and wine?

An. For our resolution in this, we must haue respect vnto the minde of Christe, which is best known by his words, who sayth, This is my body. Which words of Christ be most true: and least we should be like vnto strumpets, which onely looke to the gyftes, and neuer regarde the minde of the giuer, in a certayne assuraunce of the vndoubted truth of the words of the Lord, I conclude that as to the outward senses it is bread and wine, so to the soule, beeing receiued in fayth, it is the body and bloud of Christ. Baptisme is not onely a signe of washing away of our sinnes, but is, in a spirituall maner, a very washing and cleansing from sinne. Ananias sayde to Paule, Arise and washe away thy sinnes. So the supper is called a pertaking of the Lodes body, and not a signe of the pertaking of

Contemners
of the Lodes
misteries pro-
phane his
ti ueth.

AA. 22. 16.

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the Lords body.

Qu. Sithe the body of Christ is in heauen as the worde doth witnesse, and we in the earth as experience doth proue, howe can we communicate with his body and blood?

Reason is a
beast in Gods
causes.

An. In deede to our carnall reason it is an absurde thing, and therefore the Papistes & vnbeleeuers measuring the Lords wayes by their corruption, on the one side haue blindly imagined their transubstantiation, and the Epicures and such like, in the like measure thinke of the Lordes mysteries prophanely, as namely in this, that in the Lords Supper is onely bare bread and wine. Contrary to both which I conclude, that supernaturally and spiritually by faith holding fast the truth of the Lords promise, we communicate with, and are made partakers of the body and blood of Christ. And albeit in deede the body of Christ is so farre from our eyes and senses, and therefore from the place where we celebrate the Supper concerning his bodily presence, as heauen is from the earth: in so much as this action is heauenly, and our faith ascendeth thither, that it maye
most

into the way of life.

most effectually apprehende Christ, in this respect whosoever doth not graunt that the flesh of Christ is most effectually present in the Supper, maketh voyde the Supper of the Lorde, for Christ sayth, This is my body which is giuen for you, This is my blood which is shed for you. *Mar. 14. 22. Luc. 22. 1. Cor. 10.* which words can not be restrayned to the effects.

Mat. 26. 26.

Qu. There be that thinke that whereas Christ then speaketh of his bodie he, meaneth not his natural bodie, but his mysticall body.

An. There can be nothing more absurde there & foolish then that, for we our selues are the mysticall body, whereof Christe is the head, and therefore nothing can be spoken more without sence, then that we shold be commaunded to eate the mysticall body of Christ which was giuen for vs, that is, that we should eat our selues giuen for our selues. Also what shall be saide when wee come to speake of the blood, for the Church is not called the mysticall blood of Christ. That blinde imagination, therefore ouerthroweth it selfe.

Qu. Doth not the eating of the very bo-

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dy

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by and drinking of the very bloud of Christ which you speake of, proue his bodie to be phantasticall (that is, not a true bodie in deede, but a bodie by imagination) because that many doe eat it.

An. In eating the body of Christe, wee must distinguish betweene the spirituall eating which the Church of God vieth in sayth, and the carnall eating whiche they that holde transubstantiation and consubstantiation do imagine.

Qu. Christ saith. The wordes that I speake are spirit and life, the flesh profiteth nothing, it is the spirit y^e quickeneth. How say you then, that we must eat the very body of Christ and drinke his bloode?

An. The fleshe of Christe profiteth not beeing eaten carnally or with the mouth, which kinde of eating the Capernites did, and the Papistes doe fancie, who, because they behelde nothing in Christe more then in other men, they were to be admonished, that the flesh of Christe was, and is to be eaten spirituallly by sayth, and not to be received with the teeth.

And further, the worde, eating, is not properly but by translation, and proportion

into the way of life.

on of speech, applied to the spiritual recei-
uing, and by a sacramentall kind of speak-
ing, whereby that which is proper to the
signes is transferred to the thing signified.

What is met
by this worde
eat, in the in-
stitution: and
vse of the
Lords supper.

Therefore when we speake of spirituall ea-
ting, we are to vnderstand that this worde
eating, signifieth nothing else, but by faith
to apprehend, or to ioyne it vnto our selues.

There be two euilles about the Sacra-
ment carefully to be auoided, and we are
also taught that wisdom by the holy ghost.

For least we shoulde with the Papistes
thinke Christs body present, in or with the
breađe really, naturally, carnally to
be receiued with our bodely moethes (where
there is no other presence of Christes body
then spirituallie, & to faith in many places
he keepeth stil the name of breađe. And least
we shold make to light of it, accounting it
but a bare signe and no better then com-
mon breađe. The holy Ghost calleth it
Christes body.

Transubstan-
tiation: &c.
and contempt

1. Cor. 10.

1. Cor. 11.

Qu. Then you seeme to desire þ the Sa-
craments of the Lord, shoulde be vsed with
al due reuerence do, you not?

An. In any wise and such as feare and
loue the Lord, will (I am sure) willinglie
condisc-

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condiscend thereto. And to that end I wish that the Sacrament of the Lordes supper shoulde be esteemed and called of Christians after Christes words, as diuers of the fathers esteemed the Sacramentes after Christes words, and not after the outward appearaunce, as in the supper the breade Christes bodie, and the wine Christs blood rather then other waies. Not þ I thereby meane any other presence of Christs body then a presence of grace, a presence to faith, a presence spiritually, not carnally, really, and naturally as the papists do meane, for in such sorte Christes body is onely in heauen, whither our faith ascendeth, in the vse of the Sacramente and receiueth whole Christe accordingly.

Qu. Yea, but to call the Sacramente on that sort, is to giue occasion of Idolatrie to the people, whiche will take the outward signes which they see, simply for Christes body, as we haue too much experience already. Therefore I take it, it were better and lesse dangerous to call it bread.

An. In deede great idolatrie is committed in and about this Sacrament, therefore men ought to be as heedfull as they can

into the way of life.

can to auoyde occasioning it, or doing any thing that may cōfirme it. But in as much as the holy Ghost is wiser then men, and did foresee the euils that might be, and yet notwithstanding doth cal it Chriſtes body, I thinke we should do euill to take vpon vs to reſorme his ſpeech. If miniſters did their duties in catechiſing and preaching, then doubtles, to cal the Sacrament Chriſtes body, and to eſteeme it accordingly, could not giue occaſion to Idolatry. Therefore, wo to them that preach not.

Mat. 26. 26.

Qu. But to call the Sacrament Chriſtes body, & to make none other preſence then by grace, or ſpiritually to faith (which is of things hoped for, and which appeare not to the bodily ſenſes) is to make no preſence at all, or to make him none other wayes preſent then he is in his word when it is preached, and therefore what neede we to receiue the Sacrament, ſeeing that by the doctrine a mā may receiue him daily in the fieldes as well, and as much, as in the Church in the vſe of the ſacrament?

An. In deede neither the Scripture, nor chriſtian ſayth will giue vs leaue to make or alowe any carnall, naturall, corporall

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porall, or any such grosse presence of Christes body, for it is in heauen, and as the scripture doth witnesse, the heauens must haue it till his comming to iudgement, Except we would deny the humanitie of Christ, and the trueth of mans nature in him. The presence therefore which we beleeue & confesse, is such a presence as reason knoweth not, and the worlde can not learne, nor any that looketh in this matter with our naturall eyes, or heareth with other eares then with the eares, and seeth with the eyes of fayth. Whiche fayth, though it be of things hoped for, and so of things absent to the corporall senses, yet this absence is not an absence in deede, but to reason and the olde man, the nature of fayth beeing a possession of things hoped for, as appeareth *Heb. II. I.* Therefore to graunt a presence to fayth, is not to make no presence at all, but to suche as know no righte christian fayth. Also the same meate is offered in the words of the Scripture, which is offered in the Sacrament, so that no lesse is Christes body offered by the Scriptures then by the Sacraments, but hereof may no man gather, that

The worlde
knoweth not
the Lordes
vvaies.

into the way of life.

that therefore it needeth not to receiue the Sacrament, or to affirme that a man may as much by him selfe, meditating the word in the field, receiue Chzistles body, as in the church in the right vse of the Sacrament. For Chzist ordeined nothing in bayne or superfluously, and he sayth, Take and eate this, and he ordeineth nothing whereof we haue not neede. Agayne, though in the fields a mā may receiue Chzistles body, by faith in the meditation of the worde, yet I deny that a man doth ordinarilie receiue Chzistles bodie by the onelie meditation of his death or hearing of his worde, with so much sight, & by such senles be assurance, (whereof our infirmitie hath great need) as by the receiuing of the sacrament, not y Chzist is not so much present in his worde preached, as hee is in or with his Sacrament, but because there bee no windows open for Chzist to enter into vs, in the participation of the Sacrament, then by his worde preached or hearde. For in the word Chzist entereth into our hearts only by the eares, and through hearing, but in the sacrament is sealed the promises of God in the experience of all our senses.

The Lordes
vvaies be
righteous.

Rom. 4. 12.

Qu. Then

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Q^u. Then you say that the Sacrament rightlie receiued is Chyistes bodie and bloud, do you not?

Eating goeth
before the te-
stimonie that
it is his body.

An. Yea, I say yet further, that it is Chyistes bodie broken, which toynd with eating doth set another difference betwene vs and the papists, for that we affirme that it is not the bodie of Chyiste, before it be eate of the faithfull, for Chyist saide, take eat, this is my bodie, so that eating doth go before, which if they had knowne and considered, it would easily haue put an end to all their vile and vaine questions aboute their hoste (as they call it) rotting in the pit, and of a mouse or such like eating it. Also the breaking of the bodie of Chyiste & shedding of his bloude which the scripture witnesseth, giueth vs to see y^e present breaking thereof, and the exceeding horroz of Gods iust wrath againste our sinnes, which could neuer be pacified, or our sinnes done away, but by this meanes, namely, by the breaking of the bodie and shedding of the bloude of our Lorde and alone sauiour Iesus Chyist.

The horror of
Gods wrath
for sinne is
much more
then the most
can be per-
swaded of.

Q^u. What benefites haue we by recei-
uing the communion?

An. First

into the way of life.

An. First by worthy receiuing this Sacrament, we abide in Christ, and Christe in vs.

Also we attaine an heauenly and celestial life, in assurance to be euer with the Lorde in the lande of the liuing, for it is written he that eateth my fleshe, and drinketh my blood hath euermoring life, and I wil raise him vp at the last day. Ion. 6. 41.

And also we receiuing the Lorde Iesus Christe by faith with all the benefites of his death, wee receiue in a certeine assurance, the remission of our sinnes and eternall life.

Qu. Is it not insufficient to holde that we are made partakers of Christes benefites though we haue in the mean time no communion or fellowshippe with the body of Christ?

Thus be thousands of the blinde multitude perswaded, which dream to them selues they shall be vvell, though they neuer haue more religion then a horse.

An. That is no lesse absurde, then if I shoulde say, that one liueth by that meate which he did neuer eate, or recover health by that medicine which he did neuer taste.

Qu. Now concerning the thirde matter aboute the Sacramente, in examination which (as you said) was the end for which it was ordeined of the Lorde, and so to bee recei-

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receiued of vs, I pray you wherefore was it ordeined, and to what end shall a christiā receiue it.

The end is
Gods glory, &
the profite of
his Church.

An. To prouide for his owne glorie, and the profite of his Church, remedying two great and continuall cuils in vs, namely forgetfulnesse of Gods benefites, & doubtfulnesse of Gods fauoure towards vs, and also to shewe forth our profession before the Church, and ~~and~~ in the face of the enimie.

The Iordes
supper doth
put vs in
minde of the
death of
Christ.

First that we might be holden in continuall mindfulnesse of Gods benefites. The cheefe and principall of all other is heare presented to vs, namely the death of Christ the alone, and deare sonne of God, and to this end Christe saith. Doe this in remembrance of me.

I. Cor. II. 25.
It doth assure
vs of his loue.

And to assure vs of the vnfaigned loue of God towards vs, what can be more effectuell then to be in the fellowship of bys owne sonne, in whom the loue that he beareth towards vs is without ende or measure, for his mercy endureth for ever, and of this loue of God towards vs, we are assured in the Sacrament: as it is written, The bread which we breake is it not the communion of the body of Christe? Is not the

into the way of life.

the cuppe of blessing which we blesse, the partaking of the bloud of Christ? So as we are set in mindfullnesse of that which we should neuer forget, so also are we put in assurance of that whereof we maye not doubt.

Qu. The Papists say that a man ought not to be sure of his saluation by Christe, howe thinke you of it?

A doctrine fit
for papistes,
but not for
the Lords
people.

An. No maruel though they teach men to doubt alwayes of their saluation, the ground of whose teaching is their owne gayne. For once let the tructh take place, that Christians be by the worde and spirite of Christ assured of their saluation by him, then downe goes their Priesthood, their pardons, their trentals, their dirgies, their chaunteries, their sencing, their singing, their Masses and prayers for the dead, with what soeuer of like sort, for take away the gaine, and all these will quickly lye in the duste. But we are warranted by the word of the Lord, that the Lords children oughte to bee sure of their saluation by Christ. In deede carnall men that measure all by reason, see not howe. But the Prophet Esay sayth, With my body shall they

The Papistes
God is his
ovvne belly,

Rom. II. 1.

Eccl. 16.

E.

rise.

A preparation

2. The 1.1.

rise. and S. Paule sayth, They shall haue rest with vs. Also it is written, His spirite both certifie our spirite that we are the sonnes of God. Now if we be sure that we are Gods sonnes, we are also sure of Gods grace and fauour, and so consequently of our saluation.

Qu. Is there no other ende of this Institution?

They beste knowe what sinne is that feeles the vveight of it.

He that hath not the spirite of Christ is none of his, he that hath his spirite, hath prooffe of his effects.

An. Yes. That he which worthily receiueith, should be certayne of the remission of al his sinnes, how many or great leuer they be, and so labour to aduaunce the prayse of God for his mercy: but howe great this kindnes of the Lorde is, they onely know who haue felt the burthen of sinne, which of all woes in this life is the greatest, and of all burthens the most heauy. Agayne, no man can communicate with Christes body & bloud, but the same must communicate with his spirite, for Christes body is no dead carcas. Nowe he that communicateth with Christes spirite, is made partaker of Christes righteousnes, holynes, innocencie, and immortalitie, and of all the merites of Christ, and his whole glozy. For it is written, The glozy which thou

into the way of life.

thou gauest me, I haue giuen them. He also is made partaker with the Church, and all the good that euer it or any member of it, had, hath, or shall haue, for there is in it a communion and fellowshippe of Saintes which we beleue, and which hath wayting on it alwayes the forgiveness of sinnes, the rising agayne, and eternall lyfe with God.

Qⁿ. In examining our selues, what els must we looke for?

The third matter in examination.

An. Our estate before the Church, wherein is required not onely that we forgive from our hearts those that haue offended vs, that we may haue an experience within our selues of Christes spirit, and so glorifie God in our heartes, by assurance of his mercy in forgiving vs, and accepting of vs in Christ. As it is written, Forgeue, and you shall be forgiven. *Mat. 6.* But also we muste seeke to be reconciled to them whom we haue offended. As it is written, If thou offrest thy gyfte vpon the altar, and there remembrest that thy brother hath ought agaynst thee, leaue there thy gyfte, and go and be reconciled first to thy brother, and then come and offer thy gyfte:

The state of the faythfull before the Church.

Mat. 5. 23.

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gifte, and this must not only be done of vs befoze we come to the Sacrament, but also concerning prayer to the Lorde. For it is written, When you pray say thus: Our father, &c. Forgiue vs our trespases, as we forgiue them that trespasse agaynst vs.

Q. But were it not better, firste to doe these thinges that concerne Gods glozy, & then to seeke reconcilment afterwarde, for is not this to prefer to offices of charity befoze the worship of God, and to set the the second table which concerneth our brethren, befoze the first which concerneth the Lorde him selfe?

An. As the heart of man is prone into y way of offence euen from the wombe, and hath not any inclination of it selfe into the way of the Lord, so they in vain pretend to haue receiued eternall blessings from him by his spirite, where there is not in some measure these & the like fruites of the same spirite. And the Lorde taketh them as false pretenders to worship God, which proudly cōtemn their brethren whō they haue offended. And vnder one kinde, he setteth downe the outward exercises of y diuine worship, wherby men oftē times do moze cōterfete godlines,

The naturall
man hath an
euill heart.

lines, the truly testify it, which is y^e property of al hipocrites, as it is seen in y^e pharasse.

Qu. The papistes in creede of all this say, goe to the prieste and tell him all thy sinnes, & then come at Easter and receiue &c. do you thinke it well?

An. No, nothing of vs ought to bee accounted well done that is not done to the glorie of God.

Qu. Why they will say they doe it to the glorie of God, and how can you prooue the contrarie?

An. Nothing can be done to the glorie of God without obedience. There is no o.

There is no good thing without the light of the worde.

bedience without the worde, so that I conclude, nothing can bee done to the glorie of God without the testimony of the worde. But these vile immaginations be not only without the worde, which were enough to throw them withall their good purposes & intents down to the diuel in iudgment, but that they may holde their interest in a deeper and more horrible vengeance, they are directly agaynst the manifest testimonies of the worde of the Lorde. First they will haue the people to confesse their sinnes to them. The Scripture willet h vs to con-

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Psal. 25. 7.
Psa. 51. 3, 4.

Luc. 15. 1.
Luc. 18. 18.

Psal. 19. 12.

Sooner sayde
then proued.

Esa. 43. 23.

fesse our sinnes to the Lorde onely. Dauid sayth, Remember not Lorde the sinnes of my youth, &c. And agayne, Agaynst thee O Lorde, haue I sinned. Also Luke teacheth vs by the example of the lost sonne, to confesse our sinnes to the Lorde. The Publicane sayde, Lorde be mercifull to me a sinner. And where the Priestes say, they must confesse all, the Prophet Dauid sayth, Who can tell howe ofte hee offendeth. Also where as they say they can forgive sinnes, they shew their iust condemnation, namely that the diuell and sinne reigneth in them. For if they can forgive sinnes, then Christ dyed in vayne. But let God be everlastingly true, and the diuell and all Papistes lyers. I, euen I am he (sayth the Lord) that put away thine iniquities for mine owne sake, and will no more remember thy sinnes. Psal. 3. 8. Also whereas they allow the Sacrament to the people onely at Easter, they do in that as in the rest, for as they robbe the Lorde of his honour, and put an holines in the time, so all the other times of the yere, wherein the Lorde sayth to the whole Church (in respect of the Supper beeing a publike action)

into the way of life.

action) Take ye, eate ye: the Papist say,
let the Priest eate it alone, and let all the
people gaze & looke on. But be the Lords
trueth neuer so plaine agaynst this kind of
superstitious receyuing the Lords Sacra-
ments, yet such force hath these deuises of
the diuell to holde the vngodly in condem-
nation, that you shall see many in many
places, and they not the least, euen at this
day, who at Easter will come very deuout-
ly, and all the yere after neuer a whit, in
whom the foule stench of the diuels excre-
mentes, in these and the like practises of
popery, hath so forestalled their senses, that
there is no place in them for the sweete
saueur of the worde of lyfe, whose con-
demnation sleepeth not. And for so muche
as these and their Popish teachers hold by
an other doctrine then Christ hath taught
vs, we are warranted by the Apostle to
holde them accursed.

The Popes
friends which
professe to
serue the Lord
by searons,
come once a
yere to the
Sacrament,
more for feare
of the lawe
then for loue
to the Lord.

Qn. What say you to the place of Saint
Iames which thy alleage for eare confesse-
on, where he saith confesse your sinnes one
to another?

Iames. 5. 16.

An. Saint Iames in the wisdom of
holie Ghoste prouideth for the comfort of

C.iii.

Gods

A preparation

Gods chosen in the distresse of spirite thorough the conscience of sinne, in which case he aduise the Lords people to imparte them, such greefe with some such of their brethren, as in the wisdom of Gods spirite according to the folowwip of his, hee may iustly hope both for such counsell in y^e warrantise of the word, as his soul needeth and also may be strengthened by his feruent prayers to the Lord, and so the words following proue, for he saith Confesse your sinnes one to another, and pray one for another, that ye may be healed, &c. Also if this gaue any strength to eare confession, then must the prieste confesse him to one, which they wil not grant therfore they do, but iugle with the Lordes trueth.

Qu. Then you will take nothing from any mans warrant, namely the Papistes without prouise of the worde of God rightlie vnderstoode.

No warrant is
safe but the
Lords.

An. No, for leauing the, & their friendes, in their banzitiū verities. Ioh. 4. 25. 5. 39 16. 13. Their chopping & changing of the worde, Deut. 5. 2. 12. 32. Their holding them insufficient to decide controuersies, Psal. 19. 7. Luk. 16. 20. Therfore keeping them

into the way of life.

them from the people. *Psal.* 95. 10. *John.* 17. 3. Their imagination of the Scriptures darknesse. *Psal.* 19. 7. Their vayne boasting of the Churches authoritie against the worde of God. *Iere.* 7. 8. *1. Tim.* 3. 15. Their false opiniõ of works. *Iob.* 9. 3. *Rom.* 3. 10. Their presumptuous opinion of the Popes supremacy, *Mat.* 1. 28. 19. *Iohn.* 20. 23. *Luc.* 22. 26. *1. Pet.* 5. 1, 2, 3. Their eare confession, *Psal.* 25. 7. Their Purgatorie, *Mat.* 25. 26. *Psal.* 51. 3, 4. Their praying for the dead, their Masses, and trentals, and dirgies. *2. Sam.* 12. 21. *Luc.* 19. 26. Their praying to Saintes, *Iere.* 17. 5. *Rom.* 10. 14. Their olde customs and following of forefathers. *Mat.* 15. 2, 3. 12. 30. Their Latin service. *Mat.* 7. 6, 7, 8. Their Images. *Exod.* 20. 4. Their transubstantiation. *Mark.* 16. 19. *Luc.* 24. 16. *Act.* 1. 9, 10, 11. Their unpreaching priesthood. *1. Tim.* 3. 2. *Act.* 20. 28. *1. Pet.* 4. 1. The diuersities of meates for conscience sake, and a thousand mo abhominatiõs. *Mat.* 6. 11. *Rom.* 14. 14. *2. Tim.* 4. 3, 4. We rest our selues wholly & safely in y alone word of God, as vpon a most trustie witnesse of all trueth, that sayeth

Some of the
dregges of the
Popes Church

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Mat. 24. 35.

leth not: for it is written, Heauen and earth shall perishe, but not one iote of the worde of the Lorde shall faile.

The best consciences are soonest feared with sinne.

Qu. I woulde be moſte glad to participate with the Church of God in the vse of this Sacrament, ſo oft as they come together to that ende: but I ſee it is a thing moſt worthy ſuch reuerent conſideration, as is commanded vnto vs in the word, & I ſee the horroz of my ſinnes ſo great, & feele in my ſelfe ſo litle repentance and fayth, that I feare I am vnworthy to receiue it.

An. In deede to the worthy receiuing of the Lords ſupper, ſuche examination of euery one in his owne conſcience as the Apoſtle requireth, is very needfull. But as for ſinne, which is in euery one by nature, which alſo of it ſelfe is deadly, euen from the greateſt to the leaſt, we are to diſcerne our eſtate in that caſe not by the ſinne, but by the partie, as we are taught in *ſ Rom. 6.* where he willeth that ſinne do not reigne in vs, which it doth in euery child of man till the ſpirite of Chriſt be giuen vnto vs by the preaching of the Goſpell. As it is written, A ſtrong man armed keeping the houſe, all that he poſſelleth be in peace, till

into the way of life.

a stronger then he come, &c. Then our finnes bee deadely, when they haue the reigne and dominion in vs, And sinne reigneth when we giue ouer to sinne, when we strue not agaynst it, but alowe of it and consent vnto it. If you peeke your selues to obey, his seruantes you are to whom you obey, whether it be of sinne vnto death, or of obedience vnto righteousness. And this power of sinne thus reigning, doth testifie that the grace of Gods spirit is wanting. But if we strue against our sinne, if our eye be single, that is, our minde vpight struing into the waye of the Lord without hypocrisie or dissimulation, though sinne be in vs, yet our finnes are not of force to separate vs from God, nor are any such things as shall euer condemne vs, but for Christes sake (whose peculiar spirite hath wrought in vs this misliking of sinne, as ignorance, want of feeling of the Lords kindnes, and whatsoever of like sort, with a longing after the wayes of the Lord) they are forgiven vs, and shall neuer be layde to our charge, because we beleue in Christ. For the distance betwene heauen and earth is not so great, as is the difference betwene sinne being

VWho sinne
deadly.

VWhen sinne
hath the ma-
sterie it slay-
eth the man.

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Rom. 7. 20. in vs, and sinne raigning in vs, as maye appeare in that it is sayde, **Gal. 5. 17.** If therefore your sinnes do displease you, if you purpose to be an enimie to sinne in your selfe and others, if you purpose to walke al your life in the true feare of God, and in the light of his worde, if you beleue in Christ Iesus for pardon of your sinnes, and stay your selfe vpon his promises: I testifie vnto you, that you shall be a moste welcome guest to this table of the Lorde. Christ hath already sealed in you that you are deare in his sight, he hath giuen you of his spirite, and you shall haue fellowship with him, and with the father by him, and with the whole Church of God. Christe will dwell in you, and you shall dwell in him for euer, therefore measure not the Lords mercies by reason which is corrupted, but let faith holde fast his promises, and be ioyfull in the Lorde, and from the grounde of a pure heart giue all prayse to him to whom all prayse is due for euermore.

These fruites
of Christes
spirit assureth
vs of the
grace of
Christ.

They that are
least in their
owne sighte,
are moste
dear vwith the
Lord.

Not the deed,
but the maner
of doing is al.

Qu. How many sortes be there of them which receiue not the Sacrament?

An. There be two sortes, namely those that

into the way of life.

that will not, and those that can not.

Qu. What is the estate of both?

An. The estate of the one, namely those that can not, is not dangerous, for the necessitie of the Sacramentes extendeth not so farre as to exclude them from eternall life which can not enioy the vse therof, and those that haue faich (which giueth them title and right to eternall life, and power to discerne rightly of the Sacramentes,) though they haue not the means to be partakers of the Sacraments, shall not be depriued nor excluded from saluation. Also as this estate is not dangerous, so the condition of such as will not, namely of those which contemne the Lords mysteries, is damnable. For it is vndoubtedly an act of infidelitie, and worthy of damnation, for this and all wickednes proceedeth from vnbeliefe. For it is written, Take heede brethren, that there be not in any of you an euill heart and vnfaichfull, to departe away from the liuing God, &c. Fro which estate of men the Lorde keepe all that be his for euer. Amen.

Their estate is not dangerous, which would and can not.

Their estate is damnable that can and will not.

Heb. 3. 12.

F I N I S.

A most godly and comfortable letter, written by
by maister Edvard Deering to a Christian gentlewoman
being in heaviness of spirit, very needfull and
(by the grace of Christ) helpfull, to suche as be in any
measure in the like heavinesse.

It is true (good maistres H.) which the
Spirite hath spoken, and wee feelee it by
experience, that by many tribulations wee
must enter into y^e kingdom of heaueⁿ. This
is a common decree whiche God hath san-
ctified to be a lot for all his childeⁿ. So
the autho^r and finisher of our faith, Iesus
Christe himsel^fe was made perfect. Into
his similitude we are also predestinate, that
we should first die with him, & then be par-
takers of his glorie. Let vs not therefore
refuse that condition of life, in whiche we
haue y^e fellowship of al the Saints of God.
But rather confesse with the holy Apostle,
that blessed is the man who endureth temp-
tation. But because al afflictions are bitter
for the present time, & when the minde is
shaken with sorowe, it is then moste easily
throwne downe of the enimie, let vs learne
wisely what our troubles are, and be prepa-
red of remedie in the day of triall. All our
afflictions are ether according to the fleshe
in hunger, cold, nakednes, shame, contemp^t,
slander, &c. or according to the spirite, in la-
men^t

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mentations & mournings, which the world knoweth not. The first euilles are easilie bozne, for they are all but vanitie, and in vanity they shall dye, if we see no fauour in y^e sight of the Sun, that shine not heare acceptable vnto vs: when we haue payde the debt we owe vnto death, the Lord then will deliuer vs from al the iniuries of men. But in this behalfe let me confirme my selfe. God hath set you free from such afflictions your goodes are vnto you in a liberal portion, your life made happie with a louing husband, your calling acceptable vnder a gracious and good maistresse. In whose sight you haue found fauour, In this estate you shall feele no trouble, therefore I let it passe. The other affliction, whiche is the spiritte, and whiche can not bee resisted with anye earthlie blessing, looke for it assuredly, for it will come vnto you y^e you may suffer with Christ and reign with him in gloxie, These troubles they come many waies, euē accordingly as God doth leade vs into life. First we are commanded to learne and knowe the worde of God, against this looke for many tentations, the enemy will try which way to plucke, that
out

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out of our hearts, out of the worde we must learn a pretious faith, & hold that vnnouable before God, against this, what tentations are betweene heauen and earth, you shall feele your portion, if any thing possible can discourage you, with faith you must ioine a liuelie hope, which is a longing apprehensio of gods glory, in this also Satan wil pretermitt nothing to quench your affection, & it may be dead & to darken your mind & you may see nothing, with out these you can not possiblly liue, & vnto these you can not possiblly come, but firste you shall feele what is the strength of sinne. And yet notwithstanding faint not, the Lion hath ouercome which is of the tribe of Iuda. The force of the Serpent shall bruse our heele but it shall not take away from vs the head peece of saluation: Learn therefore, first the word of God, this is the seede of regeneration by which we are made new creatures, this is the bread of spirituall nourishment, by which wee are growne vp into eternall life, This is the weapon of our warfare, by which we may wounde and drive away our enemies, This is the scepter of our glorious kingdome, by which we do knowe &
God

God doth reign in vs. Take this vnto you, the shield of your defence, the strengthe of your age, the wisdom of your heart, and the safetie of your life, comended vnto you in y word of Christ. Search y Scriptures, and seale it in your heart, with a good perswasion that it is the word of God & of life, and he hath grauen in it an expresse image of eternall trueth, Let it dwell plentifully within you, and your hart is armed with a most strong defence, all enemies shall fall before it, the wisdom of the wise shall be brought to nought, and the counsaile of the prudent shal be made foolishnes, the waies of the aduersaries shall be scattered, and the scorners seate shall be thrown down, so true it is that the Lord hath spoken, Blessed is the man whose delight is in the law of the Lorde, and whose meditation is in it day & night. Let vs then bring downe the hawtinesse of our minds and receiue with meekenesse y word grafted in vs whiche can saue our soules, To this desire of vnderstanding when God hath brought vs, then let vs pray to be deliuered from tentation, & take heed we be not spoiled of so geat a treasure, we haue thzee especial enemies in this be-

halfe, of which S. Paule biddeth vs al be-
ware, the one is Philosophy, that is a vain
& curious searching of Gods misteries, or
measuring thinges reuealed according to
our vnderstanding, with which tentations
whilst our fathers were overcome, they
became foolish in their own imaginations
and changed the glory of God into the like-
nes of a corruptible man, making images,
praying to angelles, immagining of soules
like little chilozen, deuising purgatorie, rea-
soning of Gods wisdomme aboue our capa-
citie. As if we be predestinate, we may liue
as wee list, if we are commanded to worke,
if our daies are numbred why seeke we any
safetie to our life. If the Angels do keep vs
in all our waies that we shall not hurt our
foote against a stone, why feare we any fal-
ling: these phantasies and worse then these
disquiet our mindes and fight within vs a-
gainst our humble obedience to the worde
of God, which all when we haue overcome
(and said with the Prophet secrete things
are for the Lorde: but thinges reuealed for
vs and our chilozen) yet we haue no peace,
A second enimie riseth by greater then the
first, which S. Paul calleth þe traditions of
men,

men, for the heart of man which drinke in
erroꝝ as the ground doth drinke water, is
very obstinately bound with old customes,
and long continuance, measuring trueth
which is pure & holy, onely by time which
is corrupt and euil, & not only this, but na-
ture also hath inflamed our affections to
loue to muche our fathers waies to like
their opinions, to esteeme their iudge-
ments, to prayse their doings, to commend
their rage, to talk of their names, til thꝛough
many entilemēt̃s we are at last bewitched,
our wisdom is stollen away, and trueth is
taken from vs, by this meanes all corrupti-
ons which haue overflowed the earth haue
still wide roomes in the hearts of many the
Popes supꝛemacie, latine seruice, praier
for the dead, Masses, diriges, pardons, pil-
grimages, sensing, & all poperie, with the
Authoꝝ of it, Popes, Cardinals, Monks,
Friers, all which haue neither trueth, nor
shadow of truth, not one word of them in al
the gospel of Chꝛist, only old custome hath
bred it in our bones, & an opinion of our fa-
thers hath printed it in our bꝛests & we wil
not cast it out, but the Lorde be thanked
who hath had mercie vpon vs to make,

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hold fast the word of truth, what soeuer our fathers haue vaine-ly taught vs, And yet we are not in securitie. But a third enimie is in the hart of man, that the word of God may not haue his perfect honoz, and that is an opinion conceiued of earthly thinges, & planting of holines in corruptile creatures As in meates, drin-kes, daies, garmentes, conditions of life, places, times, Cerim-nies, neither hearing our Sauour Christ, that God is a spirite, and onelie he is to be worshipped in spirite and truerth, neither his Apostle Paule, that the element of that world commend vs not vnto God, for nei-ther if we eate are wee euer the worse, nei-ther if we eate not, are we euer the better. These many and great tentations stand a- gainst vs as soone as wee woulde giue our selues to the word of God, which is the be- ginning of a christian life. Trowe you that in the continuance of our course and iorney befoze we come at our sauiour Christ, shall we not be sifted and tried, to see what is within vs. And you (good mystresse W.) to apply this to your selfe, tell me howe you haue learned Christ, hath his gospell bene peaceable in you, from the first day til now
with.

comfortable Letter.

without all contradiction: was your minde
neuer puffed vp in vaine imaginations,
did the traditions and persuations of men
neuer shake your thought: haue you not ben
tempted wth opinions of creatures, as though
some wer moze holy, some moze prophane:
I knowe, as you long after Christ, & desire
his trueth in single heart: so his grace you
haue not without sharp & bitter trials, and
the moze freely the word of God shall pos-
sesse your soule, and fill your hart full with
all desire of it, the moze you shall feelee what
sight is againste it, looke for the like in all
your life, and when you appoche to the
true feare of God, prepare youre hearte
to the strongest assault. The word of God
thus made knowne vnto vs, and when we
follow it with all our soule, that we maye
haue a liuely fayth to reioyce at the promi-
ses of God, to feare at his threating, and
feelee a full perswasion of a certayne perfor-
mance of all his words. O Lorde what is
the malice of Satan, and though many
temptations are against vs, the long pros-
perities of the wicked in which they triumph
whiles the goodnes of God prouoketh the
will to repentaunce, the bitter sighing of
J.iii. the

A most godly and

the godly in which they mourne vnder many crosses, whyles God maketh their fayth precious before him: these haue rooted quite out of the hearts of the vngodly, the fayth and truch which they owe vnto God, so that agaynst all his iudgementes they haue opened their mouths and said aloude: Where is the promise of his coming, and against all his mercies they haue proclaymed warre, and sayde, they will not haue Christ to reigne ouer them. But these temptations Christ hath overcome in vs, and giuen vs his spirite, in which we know assuredly that the Lord reigneth, neither slacketh he his comming as many accounte slacknes, but he will come, and his glory shall be knowen. And yet we are not in peace, but Satan wil lise vs another way, He will lay our sinnes before vs, to make vs feare that the promises of God belong not vnto vs, and this of all temptations is the greatest, yet we feare not, for what belongeth to all our sinnes which Christe hath not bozne: sorowe, sicknes, death, hel, condemnation, were they not in his body, and are they not all crucified vppon the Crosse: Is he not risen from them, and hath

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hath he not broken the chaynes of death,
and so is ascended vnto glory? If this be
my feare because I am a sinner, rather let
me reioyce, for Christ hath takē my sinnes
vpon him, and hath buried them deeper
then the bottome of the sea, he hath ledde it
openly in triumph, and nayled it vpon the
crosse from henceforth and for euermore.
It hath na strength whosoever secme to
colour it as redde as scarlet, or make it like
purple, it is still nothing, and casteth but
a vayne terror before our eyes, we will
neuer deny this, but freely confesse it, that
we be miserable sinners, and not worthy to
liffe vpon our eyes to heauen, but who will
lay our sinnes to our charge, now god hath
iustified vs? Or what sinne can rest vpon
vs, now Christ hath washed them away?
That which once was in fight with Christ
and he hath ouercome it, who shall set to
his hande the seconde time to make the vi-
ctorie perfect? This is true, and euerla-
sting trueth hath sealed it vp, that sinne is
abolished for euer and euer, howsoever we
feare, or tremble, or be saynt harted, yet be-
fore the Lorde with whom our life is hid,
there is no perill, no daunger, no feare, but

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peace and righteousness without end. Let our sinnes be neuer so great, neither we nor our sinnes can chaunge the new testament that God is mercifull to our sinnes, and will blot out all our transgressions, therefore this care is paste, that our sinnes be many, the more they are, the greater is his mercy who hath forgiven them. And this is the token which God hath given vs that we are his, because we are greeued with our sinnes, for our Saviour Christe ouercame sinne, with paynes & sufferings which belong vnto it, and this is the badge of our redemption, to be made like him in afflictions, we haue sinne, and abhorre it, it woundeth vs with feare, it setteth before vs condemnation, we haue a sence and feeling of Gods anger agaynst it, and hell gnaweth vpon our soules because of transgression. O blessed state, and treasure of gladnes, this was the image of Christ when he ouercame sinne, a marke of my redemption in my owne flesh, that I should not faynt. As the sunne maketh the day, and the night darknes, so this affliction of sinne is the badge and cognisaunce of our

cer.

comfortable Letter.

certayne forgiuenes. And herein see the goodnes of God, which turneth all things to the best, to those that loue him. Through feare of sinne the diuell fighteth agaynst vs: without feare of sinne we could neuer haue boldnes: through anguish of heart the diuell woulde ouerwhelme vs with sorowe, without anguish of heart we coulde neuer haue ioye. In feeling Gods anger the diuel would make vs to dispayre, without feeling his threathing and trembling before him, we could neuer haue strength of sayth that his mercies are for euer. In all sufferings I am like to Christ, they are the markes of mine addoption that I am hys childe. do we not heare the Lord: him selfe doth speake, If we be without correction, then are we bastardes and not sonnes: and to shewe what our correction shall be, he sayth in another place, If we be planted with him into the similitude of his death, then shall we also be partakers of his resurrection. Who hath heard so great saluation as this? Euery weapon wherewith the enimie striketh, the same armeth vs to greater saluation, and euery wounde that we do receiue, the same confirmeth vs to a surer

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sure life. (Then before as I sayde) care
not for sinne, for that is abolished: so here
I may adde, Care not for hell, for the nea-
rer we feele it, the further we are from it.
Let them feare sinne that feele it not, and
let them be afrayde of condemnation that
knowe not what it is, vpon whom destruc-
tion shall come sodenly as an armed man.
Our eyes haue be kept waking, and we
haue seene our sinnes, our harts haue fain-
ted before the anger of the Lorde, and wee
haue not despised his heavenly calling,
therefore in the daye of trouble we shall
haue rest. In this perswasion we will liue
and dye, and if our soules should melt for
feare within vs, although the Lord should
kill vs, yet would we trust in him. Abra-
ham beleued in the Lorde, and it was
imputed vnto him for righteousness against
hope, he beleued vnder hope, and if our
hope seemed to be takē from vs, yet would
we patiently wayte the Lordes leasure
vntill we saue our hope agayne, that at the
least our fayth might haue agayne, the glo-
rye and trueth of full assuraunce. An other
thing we must labour in, and in an other
thing we shall haue temptation, and that
is,

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is, that we may see what is the glorie of God, and immortall life herein, lette vs meditate in our beddes, and thinke on this in our secret places, in the middest of companies, let these cogitations be often in our heartes, and in all places let these be our mases, when we shall apprehende with all the seruantes of God what is the height, the bredth, the length, the depth, we shall know that the glory is great of immortallitie, and he is onely to be beleued, who shall shine in honour when this vanitie is ouerpast. His strength is great that layde the foundations of the worlde, and bys brightnes exceeding that made the Sunne and the Moone. His treasure and riches are aboue measure, who hath giuen princes their golde & silver and other precious stones for the honour of man, he in deed is of excellent maiesty, who is king of kings, & Lord of Lords, & his power is aboue all, who maketh sicknesse his messengers, and death his minister, till he shal abolish them both, for his mercies are vnspeakable that forgineth vs all our sinnes, & his goodnes is great who hath had regard to the children of men. From nothing he brought vs
into

A most godly and

into life, he kept vs from the graue, he wil restore vs & make vs see his glozy. When I would think on this, my soule is compassed wth dulnes of flesh, that I cannot see þ^e fulnes of his fauour. When I would consider in my heart what is his grace, darknes ouershaddoweth mine vnderstanding, & all my thoughts do vanish in his immortality. Whē I would speak of al his louing kindnes, my toung cleaueth to the roote of my mouth, and my words stick fast within my lippes. But this one thing in al mine infirmities I can perceiue, that his glorie is exceeding great, whose glorie I can not comprehend, & the life is long, appointed vnto man where his heart and minde can see no end. If al the world were a flowing water, and euery yeare one drop shoulde be diminished, the Sea shoulde be all made dry, and the bottomes of the deepe shoulde appeare, before he shall ceasse to liue, whome God hath raised from the dead, and this breadth & widenesse betweene heauen and earth, if it shoulde be filled vp, and cuerie yeare but one handfull of earth added to the work, yet sooner shoulde þ^e great distance be closed vp & the emptie places made full, then he shall
cease

cease from ioy and gladnes, who shal stand
in the resurrection of the iust. This is the
glozie that hath neither spot nor blemishe,
before which me thincketh, not only prin-
cesse & the glozy of the world, but the Sun
and Moone & all the hostes of heauen, are
nothing else but meere vanitie, for death
shaddoweth the glozie of man, though hee
spread his branches neuer so farre, yet the
grauē closeth vp in little roome the ambiti-
ous heart which before was enlarged from
East to West. And the heauens that are
high & free from death, yet are holden vn-
der the tyranny of enuious and consuming
time, in which they shall be changed: onely
the Lorde is in honour and maiestie, who
hath set eternitie rounde aboute him, & cast
out time vnto confusion. Oh Lorde: where
are their eyes that say not this, or their
hearts that see and regard it not: who hath
bewitched them in the countenances of mē
to carry the hearts of beasts, and to forget
the latter ende? The Lord turne them & run
astray & they may know & see wher is their
glorie, but the tēptations haue ouertaken
them which are against our hope, when the
Lord shall deliuer them from euil, they shal
giue

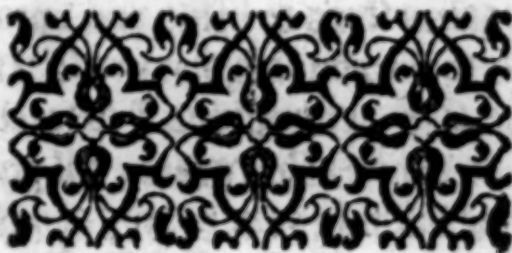
A most godly and.

giue thee thanks and reioice with vs that
they also haue eyes to see. And blessed are
you good mystres, **H.** and God hath visited
you in an acceptable time, whose heart he
hath touched with feare, & whose affections
he hath filled with hunger and thirst, that
you should mourn for the redemption that
is in **Christe**, and be pleased with nothing
but with **h** grace of his countenance. This
is a schoolmystres to bring you vnto him,
& a bond to tye you fast, that you shal not be
seperate, And accomplishe I beseeche you
this good worke of his grace, till you loue
the **Lorde** with all your heart, and till you
can say with the blessed Apostle I desire to
be desolued and to be with **Christ**. For this
purpose we are chastised of the **Lorde**, and
when our faith is tried at the last it shall be
made strong, that w^h it wee may quench al
the fire darts of **Sattan**, and in righteous-
nes and peace, and ioy of the holy **Ghost**,
runne the course that is set before vs, till in
a blessed issue of happy daies, with a good
spirite wee maye say boldly, **Lorde**, nowe
lettest thou thy seruante departe in peace,
whiche I beseeche **GOD** the father,
of

comfortable Letter.

of our Lord Iesus Christ, the God of mer-
cy, and Father of all consolation graunte
vnto you. Amen.

Pray, pray, pray, pray, this is your best
service wheresoeuer your duetic is most
bunde.



of the Lord, the God of Israel,
and all the people of the land,
and the people of the land,
and the people of the land,

And now, my dear, this is our
first meeting, and we are
bound to be true to each other,
and to the world.

